

FEDERATION

NEWS SHEET

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O Father whiche arte in heauen,
hallowed be thy name. Thy kyngdom
come. Thy wyll be done in earth as it
is in heauen. Geue vs this daye oure
dayly bread. And forgeue vs oure tres-
passes, as we forgeue them that tres-
passe agaynst vs. And leade vs not in-
to temptation. But deliuer vs from euell. Amen.

Then lyke wyse he shall saye.

O Lorde, open thou my lippes.

Answer.

And my mouth shall shewe forth thy prayse.

Priest.

O God, make spede to saue me.

Answer.

O Lorde, make haste to helpe me.

Priest.

Glory be to the father, and to the sonne, and to the holye
ghost. As it was in the beginning, is now, and euer
shalbe world without ende. Amen.

Prayse ye the Lorde.

*Section of a page from the 1549 edition of the Book of Common Prayer
of the Church of England*

WORLD'S STUDENT CHRISTIAN FEDERATION

(Switzerland)

13, rue Calvin, Geneva

STAFF NEWS

Harry Daniel visited various S.C.M. branches in India and Pakistan during the months of September and October. He has now left for short visits to the Philippine Islands, Malaya and Burma. He will be back in India at the end of December and will then officially leave the Federation staff to become on January 1st, 1954, General Secretary of the S.C.M. of India, Pakistan and Ceylon. We wish him God speed on the occasion of this new work in his service to the Church.

Valdo Galland remained in Uruguay and Argentine till the middle of November, helping S.C.M.s of these two countries and making preparations for the leadership training course which will be held at Matanzas Seminary in Cuba from December 24 to January 5. He is now on his way to Cuba, visiting en route the universities of Paraguay, Bolivia, Peru and Ecuador.

Philippe Maury visited during the month of October the S.C.M.s of Finland, Sweden, Norway and Denmark. He will remain in Geneva till Christmas and will then spend two weeks in the U.S.A. on the occasion of the Quadrennial conference of the Methodist Student Movement.

Kyaw Than paid a short visit to the French S.C.M. on the occasion of its staff meeting and is making plans for a visit to East Germany and Czechoslovakia in the month of December.

Leila Giles attended a meeting of student organizations called by Unesco in Paris and will take part in the National Council of the Swiss S.C.M. at the beginning of December.

Frank Engel, General Secretary of the Australian S.C.M., has accepted to pay a visit to Korea on behalf of the Federation. In present conditions it had proved impossible for Harry Daniel to secure the necessary authorization to enter South Korea. We are most grateful to Frank Engel and the Australian S.C.M. for this real help they are thus giving to the Federation.

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Finally we are very happy to announce the engagement of *Leila Giles* to *Peter Bai'ey*, a member of the Australian S.C.M., who is known by many participants in Federation conferences in recent years. They will be married at the end of 1955. Our best wishes go to both of them.

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Our Cover : A section of a page from the Book of Common Prayer (1549 edition) reproduced with the permission of the S.P.C.K. from *The Booke of Common Prayer of the Church of England: Its Making and Revisions 1549-1661* by Professor Ratcliff.

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NEWS LETTER

Dear reader,

I write you this letter with the purpose of helping you to prepare for the celebration of the Universal Day of Prayer for Students. It was decided that the last number of the Federation News Sheet should be devoted every year to a general presentation of the life of the Federation in relation to the Day of Prayer. Of course I would like to be able to give you a complete picture of the life of the Federation, but we have to submit ourselves to the practical wisdom of our printer and not to exceed a certain number of words. That is why, after having discussed it together carefully, we decided as Federation secretaries to try to give particular attention this year to what we call the Federation frontiers, that is to say both Movements directly confronted with secular hostility and those younger Student Christian Movements in the first stages of their existence which are faced with great difficulties, but also with great opportunities.

It is proper indeed to intercede especially for Student Christian Movements in these areas because they in particular expect our support in prayer. It is also good to mention them especially when trying to describe the life of the Federation at the present time. If we attempt to describe the specific character of the Federation since the second world war, we can say that it has been marked by the very rapid development of our community in different parts of the world and at the same time by the difficulty of maintaining relationships in other areas. If we compare the Federation map today with that of 1938 for instance, we shall see that the Student Christian Movements in Rumania, Bulgaria, Czechoslovakia and Hungary have ceased to exist officially and that contacts with the Chinese Student Christian Movement have become most difficult, even though it is our joy that this latter Movement is still a member of the Federation. But, on the other hand, a number of new Movements have been organized in Southeast Asia, three Movements were born in West Africa, and, thanks to the generosity of British missionary societies, a full-time secretary, the Rev. David Head, is now working there. Above all, in Latin America, where in 1938 there was no Student Christian Movement related to the Federation, there are now fourteen countries in which Movements are at work. We can rejoice in this expansion and thank God for this enlargement of our fellowship. But we must also recognize with gratitude that the presence in the Federation of these younger Movements represents a deep enrichment for all Student Christian Movements and for the Federation itself. These new groups, generally established in universities where the large majority of students and teachers are either pagan or nominally Christian, cannot count in most cases on the support of well-organized churches, and especially have to break entirely new ground in the field of Christian witness among intellectuals. They normally turn to the Federation for support in their work, and this represents indeed a heavy financial and spiritual responsibility for all of us. But above all they impress with a new force on the total life of the Federation their basic missionary and evangelistic concern. If during recent years the Federation has been discovering anew that its basic responsibility is witness to Jesus Christ, it

owes it first to the constant emphasis put on it by the Student Christian Movements of Asia, Africa and Latin America. On the other hand, Student Christian Movements in these younger countries as well as in areas of tension such as East Germany are constantly calling Student Christian Movements to be aware that persecution, or at least the general hostility of the world, far from being an exceptional or abnormal situation, is probably the most common condition under which the Church has to live. They make the Federation alert to the danger of a comfortable slumber in the midst of the indifference which prevails in the older universities of this Western world, traditionally and abusively called Christian. Our General Committee in the beginning of 1953 gave particular attention to political language as an instrument for Christian witness. Here again we owe a great deal to the experience of Student Christian Movements on the frontiers of the world.

It is, finally, in the same parts of the world that we hear voices reminding us that we have indeed to pursue our effort of study of certain acute problems, whether cultural, political or ecumenical, which confront the Church and the Federation in it, but that we have to remember that the primary task of a Student Christian Movement is to build up Christian communities within the universities, and to this end to provide students with fundamental knowledge of the Christian faith, too often taken for granted in the so-called Christian countries of the West. The same voices also call for a closer and livelier form of community in the S.C.M. When Christians are surrounded by hostile forces and find themselves in the position of a small minority, often isolated from any visible manifestation of the Church, they have to rely on one another in the university in a much more real way. The new attention given by the Federation to "the pastoral responsibility" of each student towards his fellow students in the S.C.M. is also something we owe to a large degree to those of us who are on the frontiers.

We should however remember that, properly speaking, we are all on the frontiers of the Church and of the Federation. As the Federation missionary consultation held at Rolle, Switzerland, in 1951 put it, "there is a frontier for Christian witness wherever there is a man who does not believe in Jesus Christ... The frontiers are in those people who are to be met and to be confronted with the Gospel". In this sense every one of us holds the same responsibility before God, but holds it at the place where God has put him. At the same time, however, every Christian must remain "open to any call to engagement on the frontier", which may well take him away from his ordinary field of activity into a completely new milieu. We must at this point not only pray for Student Christian Movements which are really the outposts of the Federation frontiers, but be ready to go to them to participate in their struggle of faith and witness. Above all, we must learn from them "to live on the frontiers without any other security or hope than the security and hope of the Gospel, which are given to those who are completely available in God's service".

Yours very sincerely,

PHILIPPE MAURY

IN SOUTH-EAST ASIA

C. I. ITTY

Indian Fraternal Secretary on the Staff of the Indonesian Y.M.C.A.

The South-East Asian Leaders' Conference at Kandy, Ceylon, in 1948 marked a new period in the history of the W.S.C.F. During the last five years the Federation has been keenly interested in the growth of the S.C.M.s in this strategic area.

South-East Asia has been a scene of many changes and revolutions, tensions and conflicts in all areas of thought and activity. Still appalling poverty and acute misery continue to stare at this vast population. Those who cherished the hope that freedom and self-government would solve their enormous problems are being frustrated. Yet there are a few who earnestly believe that the people and nations in this area are moving forward, to jump many centuries of time in modes of thought and social living. In their search for a source of hope, some turn to science and technology, some to a renaissance of the old religions and a reorientation of the ancient culture of these lands, and some others to communism. People as a whole are hungry for bread for today and hope for tomorrow. It is in such a chaotic and conflicting situation that the Church and the S.C.M. in these countries try to proclaim Jesus as the hope of Asia and the world.

The S.C.M. in South-East Asia is very young. It has both the weakness and the charm of a young Movement. Rapid and noticeable growth is characteristic of youth. Within the last five years the Movements in these countries have grown up rapidly. For example, the total membership of the Indonesian S.C.M. has risen from 480 to 1022 within the last year. One reason is that the universities themselves are growing in size and in number. Certain efforts on the part of the W.S.C.F. have greatly accelerated this growth. The Leaders' Training Course, and the Professors' Consultation in Indonesia, the appointment of U Kyaw Than as W.S.C.F. Secretary for South-East Asia, the recent Youth Conference and the General Committee meeting in India, all made vital and significant contributions to the Movements in this area. Not only in number have they grown up, but also in activity. New events and efforts are being reported every month. The Movements in South-East Asia are eager to achieve in a short period what the Movements in other parts of the world have achieved in many long years.

Older and younger Movements

A clear difference is noticeable between the older Movements and these young Movements. The older Movements seem to direct all their activities towards preservation of Christian faith in their members. I have noticed this tendency in the Indian Movement. Study programmes are conducted to convince the members who are already Christians of the "rationale" of their belief. Worship programmes are meant for deepening their prayer life. Even evangelistic efforts are directed inwardly, to create an evangelistic spirit among the members and not to win many new souls. Thus the older S.C.M.s

are a bit introverted ! In their over-concern for the preservation of the faith in their members they are indirectly helping them develop a "defence mechanism". But such members fail when they face the grim realities of claims other than Christian, both inside and outside the university. Either they are captured by the enemy, or they are left behind with a wounded conscience. Perhaps I am exaggerating ; I really hope so.

The activities of the South-East Asian Movements are directed outward, in order to win non-Christian students to Christ. Camps and conferences are held not for a few like-minded Christians to pat each other's backs, but to have a real missionary dialogue between Christians and non-Christians. A study circle is an arena for direct confrontation. The prayer cells at Jogjakarta are groups for an underground evangelistic campaign. A student service at the Judson chapel, which is situated at the centre of the Rangoon University, is a means of witness. During my one-year period in Indonesia I hardly saw any S.C.M. activity without non-Christian participants. At one S.C.M. camp which lasted for six days, out of the 56 campers, 40 were non-Christians. Last year the Indonesian S.C.M. accepted more than 350 (35%) non-Christians as full members with all rights and privileges. An old S.C.M.er might shout for a halt at this risky step. But the South-East Asian Movements believe that evangelism has always been a risk. The man with the five talents took a risk and added five more and was found worthy and faithful. He with the one talent preserved it ; condemnation was the result. From the non-Christian membership of the Indonesian S.C.M., not less than 60 have accepted baptism and joined the Church during the last six months. The South-East Asian Movements believe that the best way to preserve our faith is to keep it in the open and not under a bushel.

Evangelism is the "raison d'être" of these young Movements. The methods used are both direct and indirect. Recently, under the joint auspices of the Y.M.C.A. and S.C.M., seven students from the Gadjra Mada University conducted a missionary tour of the educational centres in West Java, giving their personal testimony at several meetings for students of the university and the high schools. 4500 young men and women, including 2500 non-Christians, heard their witness to Jesus. What an amazing response to such direct presentation of the simple Gospel !

The Movements in South-East Asia are generally conscious of the poverty and misery of their society. The Rural Service Squad of the Indian S.C.M., the summer camps of the Rangoon S.C.M., the work-camps in India, Pakistan and Thailand are notable examples of their concern for society. In Indonesia, the medical students of Surabaja S.C.M. conducted a campaign for inoculation among the poor villagers, and the Jogjakarta union arranged a Rural Service Camp. Though these are meagre attempts, yet they serve as a critique and a challenge to the whole university.

Strength in weakness

A friend from an old S.C.M. asked me, "How many full-time workers do you have in South-East Asia ?" He wanted to measure the strength of the Movements in terms of the full-time workers. What was he trying to measure, "procession" or "penetration" ? I asked myself. The principles of economics and mathematics seldom apply in the realm of values. Division



Students at the summer camp of the Rangoon University S.C.M.

and distribution mean addition and multiplication in His Kingdom. I have seen the S.C.M. of Surabaya turning out as much work as would demand two full-time workers. South-East Asian Movements have no full-time workers at present ; but they have hundreds of student workers. And I hope they will continue to cook the food by themselves and relish it, rather than employ full-time cooks to spoon-feed them.

Movements in this area are weak in many respects. In the matter of study they are glaringly backward. It is as bad as the intellectual stagnancy of the whole university situation in these countries. Individual prayer life among the members is neglected. They are still far from the frontiers where they can make their impact felt.

South-East Asian countries are badly in need of qualified leaders and experts in all areas of development. The nations look to the present university students to supply the necessary leadership in the near future. It is among such potential leaders of the country that the S.C.M.s try to proclaim the claims of Jesus. They are attempting a mighty task in this strategic field, to direct the very course of history. They need prayerful backing and all possible support from Movements all over the world.

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CONSOLIDATION AND DEVELOPMENT OF THE LATIN AMERICAN S.C.M.s

VALDO GALLAND

Federation secretary in Latin America

As I write, most of the S.C.M.s of Latin America are concentrating their attention on two international events: the Training Course for the S.C.M.s of the so-called Caribbean area, and the conference for theological students of the various seminaries of Brazil and Buenos Aires.

The Caribbean conference, already known as the Matanzas conference because it will take place in the buildings of the theological seminary in that Cuban town, will be held from the 21st of December, 1953 to the 5th of January, 1954. It is possible that many readers of this number of the Federation News Sheet will be reading this article at the very moment when the conference is at its height, or even after its closing service has been held. Nevertheless it will not be too late to make intercessions for it, for it is precisely after the conference that the seed sown in the ground in the course of it will have to begin to germinate. So it is worth while giving an account of what will happen during this conference and what is the nature of the perspectives it will open up.

Who will be at Matanzas?

We mean by the Caribbean area all the countries which surround the Caribbean Sea: El Salvador in Central America is the sole exception to this rule, since it faces only on to the Pacific Ocean. Practically speaking, the countries of this area are those of the Northern half of Latin America. The ones which certainly will be represented at Matanzas are Colombia, Cuba, the Dominican Republic, Haiti, Jamaica, Guatemala, Mexico, Puerto Rico, and Venezuela. It is possible that a few other countries of Central America, where, with the exception of Guatemala, the Federation has not yet managed to establish contacts, may also be represented — notably Costa Rica and Panama. The people taking part in the conference will come from varying situations as far as the stage Christian work among students has reached is concerned: some will represent a Movement which is a member of the Federation (Puerto Rico), others will be sent by Corresponding Movements (Cuba and Jamaica), still others will come from Movements who have got past the pioneering stage in the Federation (Guatemala and Mexico); yet others will be sent by little new-born groups (the one belonging to the Lutheran mission at Medellin, Colombia, and that of Ciudad Trujillo, in the Dominican Republic, which is the direct fruit of the conference at São Paulo) and finally some others will represent countries where as yet there is no form of organization (Haiti and Venezuela). But all of them will come with one and the same purpose, to find out how to prepare themselves to witness better to Jesus Christ in the universities, and later in their profession.



Valdo and Micheline Galland with students at a Latin American conference

The Calling of Christian Students

The general theme which will be studied during the two weeks of the conference is "The Calling of Christian Students". It includes four subjects with corresponding sub-divisions: "The calling of the Church" (The Mission of the Church, The Unity of the Church and the Ecumenical Movement, Protestant divisions in our Country, Problems created by the Roman Catholic Church); "Our calling in the university" (Christian conception of the University, Present situation in the Caribbean universities, The S.C.M. and its evangelistic task in the University); "Our calling in politics" (Christian conception of politics, Position of Latin America in world politics, Our attitude to the reality of communism), and "Personal calling of the student" (Vocation and profession, Personal problems of a Latin American student, Responsibility of the student to his congregation and to the S.C.M.). Addresses on these topics will be given by several of the best evangelical leaders of Latin America (from Argentina, Cuba, Mexico, and Puerto Rico), by North American missionaries working in this continent and by leaders of European S.C.M.s (Henri Hatzfeld of France and Jochen Margull of Germany), of Asia (M. M. Thomas of India) and the United States of America (J. Edward Dirks of the Commission on Christian Higher Education of the National Council of Churches). The study of the general theme will be carried on after the addresses in the work of the four commissions, which will consider the relationship of ecumenism, the university, politics and personal vocation to the task of evangelism. Finally, by means of workshop sessions the delegates will have an opportunity of gaining a full knowledge of all the aspects of the organization and programme of activities of an S.C.M.

The perspectives which this conference may open up for Christian work amongst students of the Caribbean countries are tremendous: the Movements

which already are well organized will be consolidated ; the countries which only have a group in one town will be able to think of creating groups in other towns and thus of having a real national movement ; those in which up to now nothing has been organized will be able to see the formation of little groups and the laying of the first stone in an undertaking which will be useful, if not irreplaceable in the Church and for the glory of Christ. It is in order that the conference may bear these fruits abundantly that we must pray.

Doubtless the sole opportunity...

The conference for theological students of the various seminaries of Brazil and Buenos Aires is planned for the period between the 15th and the 25th of July, 1954. It will take place somewhere in the South of Brazil. The location has not yet been definitely fixed. The seminaries of this country which have declared their willingness to cooperate in this project represent the principle denominations : Baptist, Episcopal, Lutheran, Methodist and Presbyterian. At Buenos Aires the two main seminaries which have agreed to send a delegation are the Baptist Seminary and the United Seminary, in which the Disciples of Christ, the Methodists, the Presbyterians, and the Waldensians cooperate. It is worth while noting that these two seminaries do not bring together only students from Argentina ; they come from several South American countries : Bolivia, Chile, Paraguay, Peru, Uruguay, so that this conference in the south of Brazil will be, practically speaking, a conference for South America, or more precisely for the southern half of Latin America. Sixty or more future church leaders will live together for ten days and study the subject "The Church in a changing world" ; they will look again at the question of what is the essential faith of the Church ; then they will consider the changes taking place in our world ; and finally they will try to see more clearly what is the outcome of the encounter between the Church's faith and our changing world. It will be a great privilege to count amongst the speakers, not to mention several directors and professors of our seminaries, theologians like Bishop Nygren of Lund, D. T. Niles of Ceylon — the Chairman of our Federation — and Carl Lund-Quist, General Secretary of the Lutheran World Federation.

This conference has two obvious aims, which may be a rich blessing for the whole Church of Christ in Latin America. It is, in the first place, a matter of providing more than sixty future pastors with the opportunity, for most of them doubtless the sole opportunity, of considering fundamental contemporary problems in the wide perspective through which one acquires the more prophetic vision so necessary for a faithful pastoral ministry ; it is also a matter of initiating all these future pastors, many of whom will have to work in towns where there are students, into the importance, as well as the technique, of Christian work amongst students, a work which more than any other is at the moment strategic in Latin America. We must pray that this theological conference will achieve its aim.

A full-orbed witness

Along with the preparation for these two conferences the Latin American S.C.M.s are carrying on their struggle on all fronts. They are passing on the Gospel to students, they are trying to witness through social action (free

medical care and work in the slums of the big towns), they are studying the Bible, they are striving to work for the Church (for instance in Brazil the S.C.M. is creating groups of students in the Sunday Schools), they are pondering on the ecumenical problem and they are trying to spread abroad amongst all Christians an eagerness to show forth the unity of the Church of Jesus Christ. And finally they are studying university and political questions so as to give in those areas a more solid witness to our Lord.

During the first months of the year most of the South American Movements will have their summer camps, where a great variety of subjects to do with the interests of students will be taken up. These camps are of vital importance because they give the necessary injection of energy to carry on the work during the whole year. The success of the Movement's life during the months of study depends very often on the success of the summer camp.

Let me make just one more mention, as I finish, of the publication of the continental magazine "Testimonium", of which the fourth and (for its first year) the last number has just appeared. It is giving inestimable help to all the Movements. Its editor, Jorge Cesar Mota, and his collaborators deserve the support of the prayers of all the members of the Federation family.

CALL FOR THE OBSERVANCE OF THE UNIVERSAL DAY OF PRAYER FOR STUDENTS, 1954

We live in a world of which Jesus is King (Matt. 28 : 18). "All authority", He said, "in heaven and on earth has been given to me". In this Kingship of Jesus we who bear His name have a share. When James and John asked Him for special places in the Kingdom that was to come, He told them that that was the prerogative of the Father, whose Kingdom it would be. But He promised them a share in His own Kingship, a share in His baptism of suffering and in His cup of sorrow (Matt. 20 : 20-23).

St. Paul prayed that he might have fellowship with Christ in His sufferings and in the power of His resurrection (Phil. 3 : 10). St. Paul believed that what was lacking in the afflictions of Jesus Christ was completed in and by the Church (Col. 1 : 24). That is the burden of our discipleship. That is its purpose, its meaning and its glory. "Are you able?" "We are able." "You will."

Let us pray for those in whose life this sharing in the Kingship of the Crucified Lord has become a poignant experience. Let us pray that their faith may not fail (Lk. 22 : 32).

Let us pray for those among whom such witness to the cross of Christ is being borne. Let us pray that Jesus, being lifted up, may draw them unto Himself (John 12 : 32).

Let us pray for those on whom rests the responsibility to support by constant prayer those of their fellows who are suffering for Jesus' sake. Let us pray that they may be diligent in prayer and not lose heart (Lk. 18 : 1).

Let us pray for all who are in any kind of distress or need, that their distress may be removed and their needs supplied. Let us pray that they may learn that Jesus' grace is sufficient for them (II Cor. 12 : 9).

* * *

The need of the world today is for men who are strong because they are humble, and who are humble because they have stood in the presence of God and been humbled by Him. It is weak men who are ruthless. When Jesus called His first disciples, He said to them, "I will make you become fishers of men". (Mk. 1 : 17). They became fishers of men because He made them first. To fall into the hands of Jesus and to be moulded by Him — that is excruciating joy. From such experience comes the resilience which belongs to the children of God.

Peter and John refuse to compromise ; and their accusers recognise that they have been with Jesus (Acts 4 : 13). The Christians of Jerusalem, scattered by persecution, remain faithful to the Gospel ; and Samaria is won for Jesus Christ (Acts 8 : 4, 14). Paul in bonds is not silenced by his bondage ; and the Gospel spreads throughout the Praetorian guard (Phil. 1 : 13). The Word of God is not fettered, but it needs the service of those who are bound by it (II Tim. 2 : 9). "No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him". (II Tim. 2 : 4).

Let us pray that God will raise up, for our time and generation, men and women in every land who, set apart for the Gospel, bring about obedience to the faith among all the nations. (Rom. 1 : 1, 5).

Let us pray that in the universities of the world, where many of the future leaders of the nations are being trained, and which have become the battleground of competing faiths, Christian students may be enabled to make a good confession. (I Tim. 6 : 12).

Let us pray for the Student Christian Movement in all countries, and for those who carry responsibility therein, that they may be enabled by their fellowship with Christ to lead others into His company. (I John 1 : 1-3).

Let us pray that the compulsion of Jesus may be felt in every place of learning, and that students everywhere may be given the opportunity to know Him as the way, the truth and the life. (John 14 : 6).

* * *

The rule of Jesus is the final rule in the world. His weakness is greater than our strength. His pity is greater than our frailty. His forgiveness is greater than our sin. His patience is greater than our little lives packed with pain and hurry. That is why we dare to work for Him. For, were His lordship less complete, we should be at the mercy of our mistakes, and paralysed by our evasions and our faithlessness.

"Blessed be the Lord, our saving God, who daily bears the burden of our life ; God is for us a God of victories." (Ps. 68 : 19-20 — Moffatt).

WEST AFRICA

PHILIP POTTER

"Africa is often described as a sleeping giant. This is true, and the giant has been sleeping all these centuries. But today the giant is awaking from his long sleep. He is not fully awake as yet, and in his half-sleepy state he is throwing his hands about to catch something to support himself. Around him are so many things: communism with its iron curtain, material civilisation with its attractions, blind nationalism with its hatred of all other races the world over, as well as Christianity. Which of these things will the giant finally take hold of? The whole future, not only of Africa, but also of the world, depends on this."

Thus spoke Christian Dovlo (something of a giant himself!) at the Federation Conference on the "Growing Church" at Woudschoten in 1948. I well remember the emotion with which he spurted out that last paragraph and the almost terrifying effect it had on his listeners. One often heard these remarks in conferences between African and British students, but the latter somehow imagined that they were just the rantings of frustrated intellectuals. Now the giant is awake. Considering only Africa south of the Sahara, the Mau Mau have broken out violently against the white man and all he represents; in the Union, Africans, together with Indians, have shown by non-violent opposition that they are determined to hold their own responsibly; in French West Africa, Africans took advantage of the French Union Act of 1946 in organizing themselves into powerful Trade Union Committees which so alarmed the present resuscitated imperialist regime that it has been concentrating its destroying attacks on the T.U.C. leaders; Nigeria, Gold Coast and Sierra Leone have agitated successfully for varying degrees of self-government. Indeed, through the whole of Africa, the black man has arisen and is rising to challenge the all-powerful white man.

Why has the African giant risen fastest and most effectively in West Africa? Why is West Africa the key to the future of Africa south of the Sahara? What is the task of the S.C.M. in such a situation?

Except for the coastal strip, West Africa was only subdued to foreign rule within the living memory of many Africans. Many, like the Ashantis, claimed never to have been beaten, but tricked into submission. The Church made the greatest headway in West Africa through the self-sacrificing witness of Africans and Europeans alike. It is not often recognized that the initiative often came from the Africans themselves. The vision of the early missionaries in opening Fourah Bay College made it possible for Africans to speed the Gospel and education all along the Coast. They were further assisted by a number of West Indians fired by the same vision. Ninety per cent of the education of Africans has been in the hands of the churches, which have produced two or three generations of an educated minority now able to take over the reins of government. While Europeans have come to West Africa as money-making entrepreneurs, taking away, until lately, as much as 75% of the profits, Africans have been themselves the peasant producers of cocoa (a wholly African enterprise), palm oil, etc. This has, in the course of some forty years, enabled a fair sprinkling of Africans to take advantage of higher educational

facilities in Europe and America and thus come into contact with all the forces in the West making for self-determination and social justice. Only in central and regional government and in the highly technical enterprises of gold, diamond, tin, iron, ore, manganese and bauxite mining have white men taken the initiative and responsibility. But the climate has never permitted them to settle as omnipotent sahibs. Moreover, the solidarity of the extended family system made it extremely difficult to create a subservient and divisive ruling class. But perhaps a more significant fact than has been previously recognised is that Africans are aware of having had a great past buried somewhere in the sands of the Sudan, but kept alive in the oral traditions of the tribe, through story, song and proverb, in vigorous sculpture, and in the remarkable political institutions which, in some ways, antedate the democracies of the West.

When Christian Dovlo claimed, therefore, that "we are now a determined virile race, desiring to contribute our full and unique share to the good of humanity", it was with this little-appreciated background in his mind that he spoke. His attitude is shared by the African university student today. This is, in fact, the contact of the Church and of the S.C.M. in West Africa.

And yet, Christianity is today being challenged by a nationalism which sees it as tied to Western imperialism and unable to speak and embody a prophetic word of righteousness; by a creeping materialism which is increasingly capturing the minds of rootless workers and the rising intelligentsia; by the rival claims of Islam; and by the tenacious pagan institutions of polygamy, initiatory rites, etc. The African is faced with the double task of assimilating Western technology in a discriminating way and critically reforming his own culture, so as to marry the two into a unity which will ensure political stability and economic and social advance. He rightly asks: What is to be the criterion of this assimilation and transformation? Wistfully, but without conviction, he feels it may lie in the Christian faith. It is thus the supreme task of the Church and of the S.C.M. to help the African, and particularly the student and intellectual, to be deeply rooted in Christ and to relate the faith creatively to the soil of Africa.

The S.C.M. has sought to do just this, though with inadequate leadership and resources. During my recent visit I heard of the splendid work accomplished by former members of the British S.C.M., both African and British, in maintaining the witness of the S.C.M., especially in the new University Colleges. In Sierra Leone I saw much of several S.C.M.s in schools. Indeed, the last General Committee accepted the Nigerian and Gold Coast Movements as fully affiliated to the Federation, and the Sierra Leone Movement is well on the way towards qualifying for that status. More recently, the long awaited secretary for West Africa has arrived¹. It is to be hoped that Liberia will soon have an S.C.M. group in its new University. Undoubtedly, West Africa is one of the strategic frontiers of the Federation. But the task does not lie only with the Movements out there. S.C.M.s in the West still have an important part to play in extending to Africans abroad a robust welcome and enabling them to gain new perspectives through deepened allegiance to Christ. The future of Africa depends upon it.

¹ See news item in "Federation Around the World".

CAN WE REALLY TALK TO EACH OTHER ?

*Extracts from an address to Christian friends in a communist country
by a Westerner with first-hand experience of life
in communist lands.*

Can we really talk to each other ? We face a time in ecumenical relations when we must put that question quite radically to ourselves. One world has drawn us together. We live in constant contact and cannot ignore each other. Yet the question remains to haunt us. Can we really understand the situation in which our Christian brother is placed ? Can we help him in his decisions, question his conscience, take part in his life ?

In speaking, we are dumb

Precisely as Christians we are often dumb in relation to our brothers in the East. To be sure, contact is not always so completely lost as, for example, between China and America. Still we know, and we experience it over and over again, in case we should forget it, how pointless or even perverse precisely that which we try to say out of our experience in Christian responsibility, can sound in other ears. In the U.S.A. great progress is being made in the race problem. But it sounds queer and unreal when the Voice of America broadcasts it in Eastern Europe. In England there is a movement to appeal to the Christian tradition of that land, to support academic freedom and the university in general as a centre of all branches and opinions of learning, in a time when it is in danger of breaking apart under the pressure of technical materialism. The news arrives in Berlin, however, as a piece of liberal culture-Christianity such as only England can still afford.

Then it gradually dawns on us that precisely in our activity, in our problem-solving, we are much too self-satisfied, and much too narrow, to be able to talk to other peoples. We are busy about our life and society, in which there may indeed be problems, but no insoluble problems. This is the western bourgeois weakness, which makes us dumb when we recognize it, toward those who suffer, those whose lives are hopeless in the worldly sense of the word. Actually we don't *need* such people. Nothing comes from them which fits into our lives, and we can only take part in their lives so far as we can understand them in the form of a problem we can solve. Because we don't have any needs which go deeper than problems, because we don't really expect help from our Christian brothers behind the Iron Curtain for our Christian life, therefore it is hard for us to understand and talk with them.

Their life and ours

At most, we look on them as "a bunch of heroes". This is a bourgeois reaction. The heroism consists in the fact that the whole calculating care with which bourgeois man usually lives his life is abolished, and one lives on in daily self-sacrifice, and daily danger. The Christian in the East may see this as a sad necessity, or as a simple God-given fact which requires an appropriate response. But the encounter with people who respond as they do bursts the boundaries of the bourgeois westerner's consciousness. There, where before was only a shadowy No-man's-land, cut off from the light of truth and freedom by an Iron Curtain, there human beings live. And those human beings are not enigmatic peculiar walking ideologies such as occasionally make wild speeches in the United Nations. They are people who in this twilight of the East feel, pray, laugh, cry and raise families just as we do. They live in a place where actually no proper life ought to be possible, in spite of fear, poverty, insecurity, secret police, and total state. And they look totalitarianism straight in the eye. What is that, if not heroism?

That is the first reaction. When only that occurs, a great deal has been won. Then our brothers from the East are no longer "poor relations". Then the relief goods begin to come with the proper natural modesty and the letters of thanks take on the confident tone of those who know something of their own contribution, and of the meaning of that to which they are called. But it goes further.

The roots of our uneasiness

He who reflects for long in the West about the meaning of Christian life in the East; he who shares for long some of the feelings and thoughts of this life, begins to put sharper and deeper questions to his own world, and to be less satisfied with it. In Anglo-Saxon countries he meets a lack of the sense of crisis. Admittedly, everyone feels a sense of uneasiness. Most, however, feel it sub-consciously, or on the border of life, like an evil spirit or a ghost. Against it we repeat the magic formulas of the old faith and hope. But it fails to become a genuine crisis, a challenge to our full consciousness, because most of us cannot visualize such a thing as *life* beyond "the usual way", beyond the tottering structure of our old civilization.

Here lies the kernel of that which our Christian brothers in the East have to offer to us. He who is spiritually aware of the life of these Christians is more aware than others of the dangers which threaten us in the West. He who knows something of the methods of a communist police hearing recognizes most quickly the demon behind the McCarthy Committee. He who has experienced how a total state forces men to lie through fear, and controls them henceforth, body and soul, wants most to cry out when his countrymen in America begin to avoid taking a stand, and to choose their words lest they should give occasion to misunderstanding or attack. This is the moral illness of a civilization: when it is no longer free from fear for its own existence. Precisely this freedom — the freedom from the world in Christ, to be the world because of Christ — is the most precious gift which eastern Christians can offer to us in the West.

A mutual dependence

It is possible that we may not succeed in the West in protecting ourselves against the dangers which threaten us from within and without. It is possible that we may stand powerless before the destruction of our freedom and our justice. But this possibility also stands under God's judgment and grace. There is something more important than to protect the western world at all costs, and that is to bear witness to the victory of Christ over the evil spirits which destroy men, and to fight these spirits with all the power which is given to us. At the moment we in the West have a great deal of power in this battle. To most of us the United Nations, European cooperation (economic and political) and even the defence plans and organizations of the West seem like useful, God-willed means to this end. But tomorrow it may be otherwise. These "useful means" may become false spirits themselves, which are more dangerous than those they are aimed against. God carries total responsibility for justice, freedom and for the saving and the welfare of human beings. Our responsibility, although great, is like that of our eastern brothers, limited and derivative. When we realise that, then we can and must stay in conversation with one another. We must fortify each other and tell each other how God is at work in our area, and how we answer to Him.

So we are also dependent on one another. There may be no direct understanding between us in politics, in tradition and in culture. We in the West will never completely understand how one finds one's way as a Christian in the twilight between recognition and resistance under a total state. You will never understand the relations of power and their spiritual content in the West the way we do. You will find it difficult to understand our loyalty and confidence toward the liberal democratic tradition of our lands, and we will find strange your rejection of provisional hopes and plans. But precisely for this reason we need each other. We need the participation of fellow Christians from other political, cultural, and traditional worlds, with their prayer, their joy, and sometimes their anger and reprimand, to show us the way of faith.

W.U.S. IN GREECE

Assisting Student Victims of the Earthquake

From investigations carried out to date, it seems that between 60 and 100 students have suffered losses in the Greek earthquake disaster. Their most pressing needs are clothing, housing, food, and educational supplies, including books, scientific equipment, and medical instruments. Both the Greek Field Office and several National Committees of W.U.S. are endeavouring to provide help for these student victims of the earthquake.

"Our preliminary investigations had shown", Mr. King Bradow, W.U.S. Field Representative in Greece reports, "that there was no co-ordinating agency for assistance to students from the earthquake islands, so we went ahead and assumed the responsibility. We have therefore been in contact



with these students, school officials, and other groups, including the Athens University Union of Students, in an effort to develop a comprehensive programme”.

“I have met with the Rector of the University, the Director of the University Club, representatives from International Social Service, the Athens University Union of Students, the Christian Student Union (local member of W.S.C.F.), the American Mission, and several other groups. We have also corresponded with all the other colleges of university rank in Greece. There are, so far as I know, no students from the earthquake islands at the University of Thessalonika.”

So far 97 students affected by the earthquake have called at the W.U.S. Field Office in Athens. These students came in response to notices posted at most universities and colleges requesting all students from the Islands to call at the W.U.S. office.

General Relief Activities

Since the announced policy of the Greek Government is to help mainly those who remain on the Islands, it is doubtful that students in Athens will qualify for the Government's general relief programme. Several steps have been taken in various quarters to help these destitute students.

Efforts are being made to obtain a subsidy of 15.000 drachmae (about SF 2.25) a day for each student from the Islands, which ultimately would be possible only through a Government grant. It is, however, too early to predict or estimate the results of these efforts. At present, the authorities have no plans to help students with books or other educational equipment.

W.U.S. Relief Work

W.U.S. helped a total of 18 student victims to continue with their studies by paying their fees at some colleges and for their entrance examinations at the university. It is, however, hoped that professors concerned will refund the money for the latter fees. In addition, a rest home scholarship was provided for a student suffering from tuberculosis; and multivitamins and drugs were supplied to 15 men and 3 women students.

More than 70 pieces of clothing were distributed among two men and three women students. The Field Office recently received three more bales of clothing from the United States, and the British Committee sent some clothing at the end of September. However, previous experience shows that only about six students can be outfitted from one bale. More clothing is, therefore, required to meet the need, especially during the approaching winter months. According to latest reports, men's clothing remains the major problem.

Educational supplies also present some difficulty. The most feasible programme for books seems to be to establish a modest lending-library of the most-needed books which could operate from the office. Then at the end of the year, these could be turned over to one of the hostels as part of the hostel improvement projects for 1953-1954. But the basic need is for *text-books in Greek*, rather than in any of the foreign languages.

FEDERATION AROUND THE WORLD

Inter-Asian Visit

Dr. Hla Bu, Dean of the Faculty of Arts of the University of Rangoon, and Mrs. Annama Varki, lecturer in Mathematics from Travancore, India, paid a visit to Japan during October and November under the sponsorship of the World's Student Christian Federation with the financial assistance of the Hazen Foundation.

They were received at a meeting of the University Commission in Japan on October 24th. After greetings had been given and replied to, reports on the work of the committees on Natural Science (on Reason and Christian Faith) and Social Science were presented. The minutes and reports of the conference are soon to be transmitted to the Federation office.



Inter-Asian Visit

Dr. Hla Bu and Mrs. Annama Varki are seated respectively sixth from the left and seventh from the right. They are surrounded by members of the University Commission of Japan

Brazil

Here is an extract from a letter of Jorge Cesar Mota, written during October :

"First, the work in Brazil is progressing satisfactorily. Shaull has been of great help to me. He has travelled as I never could do, for lack of money. Considering the trips that he, Esdras and myself have effected, the U.C.E.B. has never been so well served as now. As a result of the simultaneous presence of the members of the Administrative Council really interested in the work in different parts of the country, the groups are alive and in full activity. Significant progress has been felt, not only in the field of studies, but also in the field of evangelistic activity and social action. While we held a camp of the A.C.A. in Porto Alegre with myself, those of Rio, São Paulo and Campinas met at "Sitio das Figueiras" with Shaull, Esdras, Leticia, Maurer, Salum and Valter. Up there I had only 15 students, but here they had 70 ! This was on the "Semana da Patria", in September. Before and after this, while I visited our groups on one side, Shaull did the same on the other side and Esdras did also a little. Shaull and myself have established various new A.C.A.s in the interior. Even today I visited the mayor of this city, together with a commission of the São Paulo A.C.A., in order to ask for a piece of land for the construction of a wood shed in the middle of one of the worst districts of the city where the A.C.A. provides for medical, educational and social assistance to a thousand people. The mayor was eager to comply with our request, as instead of *asking* we were willing to give. This work is really the result of the studies I had at a camp during Holy Week, when we studied the nature of the Christian message. At the end of these studies (which lasted three days) the students remarked: "We cannot continue idle. We have to do something." A commission was then appointed, which is under the direction of Leticia, working incessantly up to now visiting all the slums of São Paulo, and afterwards, with full

knowledge of the situation, will seek the mayor and discuss the matter with him. The commission is composed of students of medicine, law, social service, dentistry, theology, engineering, education, etc. In the field of biblical studies, the São Paulo A.C.A. is developing the method of gathering students in the churches, and so demanding the pastors' good will, as they were afraid that we would drive away the students from the churches. Next Sunday I will be inaugurating the group of the Methodist Church. We have already six groups functioning in São Paulo, totalling about 100 students, who study the Bible weekly. I have personally been invited by the Confederação Evangélica do Brasil to prepare the lessons of the superior course of the Sunday Schools for the first quarter of next year. Accepting my suggestion, these lessons will have the form of a booklet and can be used in our camps and congresses and by the groups of the U.C.E.B. in all Brazil. They also can be used by the classes of biblical studies in the Protestant schools, as in the Mackenzie, for example, where I am the director of these studies. I have already written the thirteen lessons on the Gospel of St. Matthew."

West Africa

This is an extract from a letter from the Rev. David Head, who has just gone from England to be the first full-time secretary of the S.C.M.s of Sierra Leone, Nigeria and the Gold Coast. This is an account of his first visit upon arrival in Sierra Leone.

"I know you will be interested to hear news of the S.C.M. in Sierra Leone, and now that I am en route for Nigeria I have more time to reflect on the activities of this past month.

It has been a most enjoyable experience. I have received hospitality from many good folk, including Bishop Hovstead, Ray Johnson (who directs literacy work in the Protectorate), the chaplain of Fourah Bay College, two girls' schools, and three colleges. I have visited the eight secondary schools in

Freetown, addressed the whole school at three of them, met S.C.M. branches at five of them and started branches at two. The eighth is still considering the advantages that S.C.M. would bring — I spent half an hour with the staff during my last day in Freetown. Only two of these schools are government-controlled; and both have established S.C.M. branches.

There are only two secondary schools in the Protectorate (apart from Roman Catholic establishments), a government school for boys at Bo, and the Harford School for girls under the Evangelical United Brethren. There is a Y.M.C.A. group at the first, but its members and forty others came along to hear about S.C.M., and something may develop.

The Protectorate has three Teachers' Training Colleges. We have started an S.C.M. branch at Union College, Bunumbu, with forty-three members (about half the college). They have a Committee and a Constitution, and there is excellent backing from Senior Friends. The Government colleges at Njala (Teacher Training and Agriculture) and Magburaka (Mixed Teacher Training) both have S.C.M. branches. The former was only started after this year's Annual Conference. Both are doing well.

Fourah Bay College, the only University College in Sierra Leone, which also has teacher training and ministerial departments, has a branch of about forty members with great potentialities. I am strongly encouraging them to experiment with small study groups, led by members who will meet regularly with a Senior Friend for preparation. The authorities regard S.C.M. as an essential part of ministerial training, and all nine ministerial students are members.

In general, the school branches are run more on college lines than in England, which is understandable in view of the higher ages in schools. We need the right sort of literature, and must try to produce some outlines for ourselves. The Njala and Magburaka T.T. branches would each like to be linked with an English-speaking S.C.M. branch in

Europe, and two girls at Bunumbu (age about 19) want pen friends in Brazil. Can you help? W.S.C.F. is vitally important for us and this is the way it becomes real."

Korea

Frank Engel, the General Secretary of the Australian Student Christian Movement, went to Korea as a Federation visitor during November. Here are some extracts from a letter of Hyun Ja Kim, Student Secretary of the National Y.W.C.A., who wrote to Geneva in mid-October, three weeks before Frank Engel was due to arrive:

"Ninety-two students and leaders participated in the Y conference where I was the programme director. I learned a lot from the experience myself. I tried to interpret the nature and function of the W.S.C.F., and the messages from Kottayam and the General Committee



*At a recent conference
of the Korean Student Christian
Federation*

of the Federation. They seemed to be much stimulated, having heard about Christian students in other countries. But what they really need is a first-hand contact with students in other countries. It is still hard for them to realize that they are a part of the world movement and that they are in the prayers of many students around the world. If the first-hand contact is beyond their reach, what they can do is perhaps to have contact through correspondence, but even here there is the problem of the barrier of language.

As I see the student situation in Korea, the first thing which strikes me is that there are no active student activities whatsoever. Of course, there are Y.W.C.A.s and Y.M.C.A.s and the S.C.M.s, but they are still very weak. The whole educational pattern is such that students are not encouraged to do free thinking or creative activities. Few leaders are aware of the importance of the guidance of the life of students as a whole, making their studies related to the actual daily life. Christian students in the universities are keenly aware of their being in the minority. Often the only activity they have is a weekly prayer meeting. Even that, in the Christian universities, tends to be overshadowed by the college chapel, which is compulsory and gets a negative reaction from the students.

In view of this situation, what they need, I think, is to re-define and re-analyze their own Christian faith and to study various subjects related to it. When the student officers of the National Y.W.C.A. Council met last time, we talked about this problem and decided to start a study group which deals with various subjects such as Christianity and economics and Christianity and world and social problems. I thought we would start from some articles in "The Student World" by reading and discussing them together. I hope this kind of programme will stimulate the thinking of the students and help in getting them used to the discussion method, which is not practised in Korea at all, and in fostering the cooperative spirit among different student groups.

How exciting ! I have just received a telegram from you ! I am so glad that at last we are going to have a W.S.C.F. visitor staying with us a whole month !

A great change is about to take place in my life. I am getting married soon. The wedding will be on November 21st. My fiance, Ki Hyung Oh, is a professor at Chosen Christian University and teaching in the field of education. He is very much interested in student work and I hope we can do more effectively our work among students for Christ."

Christian professors in Asia

A conference of Christian Teachers in Universities and Colleges will be held at Silliman University, Philippine Islands, from December 31st, 1953 to January 4th, 1954.

The United States

Lutheran "Ashram"

More than six hundred students from every part of America and every continent in the world came forward to the altar specially erected in the amphitheatre of the National Music Camp in Interlochen, Michigan, for the service of Holy Communion which formed the climax of the 1953 Ashram of the Lutheran Student Association of America.

Thus ended another "corporate spiritual quest", a week during which students enjoyed the recreational facilities of one of America's most beautiful conference sites while taking part in seminars and Bible study sessions and hearing a group of Lutheranism's outstanding speakers.

The keynote address was given by the retiring L.S.A.A. President, Herluf Jensen, who depicted on the basis of personal observation the dramatic proportions of the present world struggle. The members of the Ashram then heard in succession Dr. Conrad Bergendoff, President of Augustana Seminary, speaking on the subject "The Centrality of the University"; Dr. Theodore S. Liefeld of Capital University, whose topic was

"The Contrite Heart and the Confident Spirit"; and Dr. Lawrence Stavig, President of Augustana College in Sioux Falls, South Dakota, speaking on the theme "Christus Victor".

Worship, both formal and informal, played a central role in the Ashram. Pastor Robbin Skyles of Chicago assisted the Division of Student Service Secretary, Donald R. Heiges, in a programme devoted to broadening the students' appreciation of the Lutheran devotional heritage. The Sunday morning service, at which Dr. Edmund Steimle of the Lutheran Theological Seminary at Philadelphia delivered the sermon, was broadcast nation-wide over the C.B.S. "Church of the Air".

A unique feature at the 1953 Ashram was the Christian Art Exhibit, believed to be the first of its kind at an American student Christian conference. Arranged under the direction of Miss Karen Elness and the St. Olaf College Department of Art, its purpose was to make the Lutheran student aware of the creative spirit in contemporary religious art, and to encourage the exchange of ideas among Christian writers. Included in the exhibit were oil paintings, water colors, casines, etchings, silk screen prints, pottery, photography, and sculpture.

Another such unusual feature was the dramatic reading of the contemporary German play, *The Sign of Jonah*, in a translation especially prepared for the Ashram.

Bible study at the Ashram was again under the direction of Dr. Howard Tillman Kuist of Princeton Theological Seminary. This year Dr. Kuist conducted a study of the book of Jeremiah, on the theme "The World God Wants". His daily addresses supplemented the private and group Bible study sessions.

In the Seminary programme issues of crucial importance both to the Church and to the world were studied under the

direction of experts specially called to the Ashram. The topic of unity among the Lutheran churches and cooperation between Lutherans and non-Lutherans proved particularly popular. The coming changes in liturgy and hymnology likewise attracted a great deal of interest, as did the question "How can the color line in the Lutheran churches be erased?"

Other topics avidly debated at the Ashram were academic freedom, political action, "demonic" cultural trends, and the question: "What does the future hold for Marxist communism?"

A fresh approach to their Christian responsibilities was taken by members of the Ashram when they met in separate sessions to consider the meaning of Christian witness in the various aspects of campus life — student government, publications, athletics, sororities and fraternities, drama and art. In another period, delegates were divided according to the character of their school to discuss the distinctive Christian task in church colleges, public and private universities, technological, graduate, and professional schools.

In still other sessions, students discussed the meaning of Christian vocation in post-college days in such fields as art, music, government, teaching, the ministry, and welfare work.

Participation in the Ashram Choir under the direction of Dr. Edwin Liebmohr of Wartburg College again provided an exhilarating experience for Ashram members. Regional parties and athletic competitions, browsing in the Ashram Book Store, and bull sessions far into the night filled out the remainder of the week.

Students returned to their campuses with deepened understanding of their faith, renewed commitment to Jesus Christ, and a vivid sense of oneness under his lordship in the Lutheran student movement.

— from FRANKLIN SHERMAN.

INTERCESSIONS

Let us bring before God the needs of the students of the world.

O God our Father, who hast promised that thou wilt grant the requests of those who are gathered together in thy name, we bring before thee the needs of our fellow-students in every country. We pray for

- those who have lost the sense of their significance as students
- those whose existence as students is threatened by society
- those who look for a moral authority and do not find one
- those who have become estranged from their families
- those whose anxieties do not leave their minds free to think
- those tormented by the difficulty of choosing a career
- those who face unemployment
- those who study abroad within a strange culture
- those confronted with the task of rebuilding the life of their universities
- those who are homeless or stateless, lonely or hopeless, that their distress may be removed and their needs supplied.

* * *

Let us pray to God for all who teach and have the care of students

- for those who work under great difficulties of time and lack of material
- for those who find hostility, misunderstanding and rivalry among their colleagues
- for those who distort the truth that they know in the interests of false ideologies
- for those who have a vision of their responsibility, that they may be given the wisdom and strength to discharge it effectively.

* * *

Let us pray to God for all those who spend their whole time in Christian work among students

O Lord Jesus Christ, who didst give thyself entirely for our sakes, we pray thee for those who devote their lives to Christian work among students.

We pray

- for those who work in offices and those who are taken up with administration
- for those who lead our thinking and develop our policy
- for those who travel and those who live far from home
- for those who have no permanent home
- for those who are allowed too little privacy and are wearied by many meetings and conferences,

that thou wilt continually pour out thy grace upon them, comfort and refresh them, hearten and humble them, that they may serve thee with quiet minds to thy glory.

In the name of Jesus Christ our Lord, *Amen.*